



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

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THE WORK OF THE BRITISH BIBLE SOCIETY.

From the London Daily News.

Very few of those who read their Bible by their own fireside have the faintest idea of the vastness of the organization having its centre in Queen Victoria Street, but sub-centres all over the globe, in which work is done and whence the results are distributed. Almost from pole to pole—certainly from England to its Antipodes—may be found diligent grammarians and dictionary-makers hard at work in reducing savage languages and dialects to form and system, and in translating the Scriptures into them. Considered apart from its civilizing and Christianizing influence, the Bible society is a vast philological engine which has supplied and continues to supply a mass of matter to those highly learned in the tongues of the earth. The society retains at its headquarters in London the services of an admirable linguist, Dr. Sauerwein, who probably knows more languages than Pico di Mirandola, and certainly with greater accuracy. But London is only the heart of the society from which flow gold and counsel through many art^{ers} and which receives back both gold and new knowledge and experience through a thousand veins.

In the handsome building, not, be it well understood, paid for out of the funds of the society, but by compensation money for original site and special subscription, there hangs the portrait of one of the worthiest celebrities of this current century, or for that matter of any other. It is a magnificent work of art, painted by Sir John Millais, and represents to the life the president of the society, the venerable Earl of Shaftesbury. No more energetic or otherwise perfect representative of the far-reaching organization of which he is the head could have been selected than the veteran combatant in the cause of humanity, who fought, while yet Lord Ashley, the Ten Hours' Bill, who has since given a large interpretation to the duties of a landowner to his poorer people, and who has during a long and industrious life probably done as much actual good to mankind as any living man. Lord Shaftesbury has admirable

associates in the work of carrying out the object of the Bible society. The committee is selected from church and dissent, and with its sub-committees seems to carry on its work with energy as well as discrimination. It would in this place be too long to allude to the numerous lay and clerical celebrities who are either vice-presidents or members of committee. It will suffice to state of the working staff that Mr. Joseph Hoare is the treasurer, who distributes some £240,000 per annum; that the Rev. John Sharp, M.A., and the Rev. W. Major Paull are the secretaries; that the Rev. William Wright, D.D., is the superintendent of the translating and editorial department; and Mr. Charles Finch the assistant foreign and financial secretary.

The latter gentleman was good enough to show me several more of the treasures of the Bible House, as No. 146 Queen Victoria Street is called. In addition to the fine Millais just mentioned are several portraits of the distinguished men who have from time to time shared in the work of the society, such as Wilberforce, Henry Thornton, Granville Sharp, and the first president, Lord Teignmouth.

Everybody knows that the Bible society was founded eighty-one years ago; since when it has circulated more than a hundred millions of Bibles, Testaments, and portions of Scripture at a cost of about nine and three-quarter millions sterling. I naturally inquire whether any part of the great income of the society is carried to reserves, building funds, and other devices for absorbing "live" capital.

"Not at all," is the answer. "We keep about six months ahead of our outgoings, that is all. And we have, as a matter of course, always a large stock. You are aware that except in special cases we do not actually give our books away. We sell many of them at a loss, made good by subscriptions. For instance, we sell a sixpenny Bible, which costs us eightpence; and we have penny Testaments. It is desirable that possessors should attach some value to their property. It does not matter how small that value may be; but people are apt to disregard what is given away. What we claim to have effected is an enormous reduction in the price at which Bibles can be purchased, and the organization

of a system of colportage by which they may be brought to every household."

"This library should contain many rare and curious volumes of Scriptures?"

"A few gifts we have, and most of these were exhibited at the Caxton celebration a few years ago. Here is a Miles Coverdale Bible, and numerous memorials of Tyndale; but we have not the Mazarin or other Bibles of great value. They would not be given to us, and we should certainly not buy them. Our mission is not bibliographical, but to extend the area and fruit of the teaching of the Scriptures by multiplying copies of them in every attainable language at the lowest possible price. Here are specimens of the octavo Bible in the type called 'small pica.' In the beginning of the century it was priced at 12s. per copy. Here is the old book, and here the new one, which costs 2s. 9d. Here are school Bibles in nonpareil and pearl type. The old ones cost 4s. 6d. and 5s. 2d.; the new respectively 1s. and 9d. each. The free contributions, amounting last year to 144,970/- 4s. 3d., enable us to sell these books below the cost of production to schools and the poor, and to make absolutely free grants where they are shown to be necessary. But our main idea is that of cheapening the Scriptures, and distributing them from house to house by the system known as colportage. We distribute an enormous number of these sixpenny Bibles and penny Testaments. Of the latter 955,169 copies were sold in eight and a half months."

"This must mean a large printing and binding business as well as the work of translation and distribution?"

"Not at all. All our printing and binding is done by contract except the Scriptures for the Blind, which are specialties and produced by us according to the two systems in vogue. All the rest of the printing is done by contract, not of course all in London, but some in Australia and elsewhere, at the nearest convenient spot."

"I see by the screen before me that the variety of languages and dialects in which the society publishes is very great."

"About the time when the society was founded, translations of the Bible, or of parts of it, existed in about fifty languages. Since then the society has promoted directly or indirectly the production and distribution of the Scriptures in 206 languages and dialects. Our present list includes many which have recently been reduced to grammatical form. Of these many are African and Polynesian. Africa has been greatly studied of late, and is very interesting to those having the gift of languages, on account of the numerous groups spread, and in some instances scattered, over that great continent—as the Semitic group, including among others Arabic and Amharic, some of which extend from the north far into the interior; the Hamitic group of Coptic and the rest; and the Nuba-Fulah group, which, together with the two first mentioned and the Negro group, occupies Northern Africa nearly down to the Equator; the great Bantu group, which, with the Hottentot, occupies Southern Africa; and Malagasy, which, again, belongs to the Malay group. Considerable progress has been made in the translation of the Scriptures into the language of Dahomey. From Basutoland we have received £100 as the proceeds of sales, during the last year, of the

Scriptures in the Sesuto language; large portions have been translated into the Swahili language and sent to Zanzibar; a fount of type costing £120 has been specially cast for an edition of the Bible in Amharic to be exported to Abyssinia; the sales in Malagasy have been nearly as large as those in Sesuto. Mauritius requires the Bible or portions of it in several languages, French, Mauritian, Hindi—the language of the great North Indian Valley, and Tamil—the language of the great South Indian plain. In Hindostan itself the larger Christian communities lie in the southern part of the peninsula, in Tinnevelly; and the Tamil, Telugu, Malayalam, and Canarese are the most Christian tongues in India. You will not be surprised to hear of Archdeacon Maunsell's Maori Bible, now in course of revision, but you may not be aware that Mr. Lawes and Mr. Macfarlane are making rapid progress in translating portions of Scripture into the languages of New Guinea, Saibai, and other islands, or that the gospel of St. John is being published in a 'compromise dialect' of the New Hebrides. You are aware of a Fiji Bible, but we also have copies of the Gospels in the tongues of Eromanga and Nguni, and Mr. Creagh is revising the Bible in Lifu, in the Loyalty Islands. A new edition of the Tongan Bible has left the press; we have the Scriptures in Samoan, and Savage Island or Niue has been supplied for some time with the New Testament, and now receives the Old Testament book by book as completed. Mr. Lawes says, 'The people are very pleased with the Pentateuch, three of the books being new to them.' Tahiti also takes a large number of Bibles. The new pocket edition has been a great success."

It is very interesting to inspect under Mr. Finch's guidance the immense stock of various Bibles, Testaments, Psalms, and other portions of the Scriptures ready to be expedited from the Bible House in hundredweights and tons. It is not, however, entirely a wholesale concern, for any customer is served with any single volume in the retail office set apart for that purpose. But the principal work done is comparatively wholesale, and in addition to a large staff of clerks there are packers filling cases and lowering them. An idea of the diversity of characters printed may be gathered from the revolving show-cases, in which pages of the Scriptures in various languages and types are displayed, such as the strange-looking and dissimilar Amharic, Burmese, Canarese, and Mesopotamian; numerous varieties of Chinese as written at Canton, Swatow, Foo-chow, Hong Kong, Nankin, Peking, and Shanghai; quaint Corean, the numerous kindred of Arabic, Japanese, Tekke Turkoman, Javanese, varieties of Hebrew and its kin, dialects of Mongolian, such as the Kalmuck previously mentioned, the Lepcha character used in Darjeeling, Manchu, Sanskrit and its congeners, Siamese, Afghan, Peguese, and many others, including Pali, in which language and character the society has a volume written on strips of palm-leaf. The oldest book in the Bible House is probably the Latin version beautifully written about the beginning of the thirteenth century. It is natural that the society should contrast this fine piece of patient handiwork with one printed by the Oxford University Press for the Caxton Celebration in 1877 from electrotype plates [?from standing type] and bound in morocco—all in twelve

hours, the volume to which Mr. Gladstone referred in his speech on Caxton.

The Bible society is especially encouraged by the success of its work in Russia, where an immense number of Bibles are distributed mostly by colportage, the large cities being few and far between. At these the society has agents, but the problem in Russia is essentially that of distribution through an empire of villages. The society has met with no opposition from Church or Czar, the difficulty has been simply that of getting at a population spread over an immense expanse of country; 284,586 copies of the Old and New Testaments, etc., were distributed in the Russian Empire last year. Of these not half were entirely in Russian, the rest being made up of Russian with Slavonic reading or pure Slavonic, Finnish, German, Lettish, Hebrew, Estonian, Tartar of Khirghiz and Kazan; smaller numbers are also distributed in the languages of Siberia, the work of dissemination having been carried by Baron Wrede as far as Kiachta. The society has agents in Tomsk, has reached Samarkand, has touched Verneoe and Karakol, among the Tunguse and other Tartar tribes. The largest foreign customer of the society in the area now included in its ramifications is, however, Germany. France is the country of colportage, but the demand for Bibles is not increasing. In Germany, on the contrary, the receipts of the agents of the society rose last year to £13,000. The energy displayed in such marked degree by the committee, sub-committees, and working staff of the Bible society is evidently fully shared by the pioneers at its most remote extremities.

Foreign Department.

RUSSIA.—If one thing more than another characterizes the masses of people in the Empire, it is the desire to possess the Scriptures. "Bible-readers," as a class, are increasing everywhere, and in Kieff they are so numerous as to avow it openly. A recent newspaper in St. Petersburg contained a detailed account by a correspondent, of a meeting which he attended in Kieff, in which the exercises consisted of extempore prayer, the singing of hymns (among them, "Hold the fort"), and a running commentary on the portion of Scripture read. It is possible, however, that persecution is in store for these people.

TURKEY.—Our colporteurs are being very much annoyed by the police. On Saturday last, Hagop was seized in Scutari, and deprived of his books. It is one of the grossest outrages which we have had as yet. He was simply passing from the steamer to his home, carrying his bag of books. There has been a change of ministry, and the present minister of instruction is much more of a man, more intelligent, more tolerant, more sensible than the last. We suspect that this raid was one of the last acts of the old administration, but we are not quite certain, for the same colporteur was again arrested yesterday in another place, and his books were taken away.

These new assaults recall the similar case when our Bibles were seized at Gallipoli five years ago, and our State Department waived a claim for indemnity on condition that the books were restored with an apology and a pledge that no such thing should occur again. It would seem that the pledge amounted to nothing.—*Isaac G. Bliss.*

MEXICO.—Our colporteur, Padierna, narrowly escaped death at the hands of the Apache Indians on the 29th of August in the western part of the State of Chihuahua. While travelling in an ox cart, some peddlers a little in advance of him were suddenly attacked, and one of them lost his life. Three oxen were also killed, and seven others were driven off, the carts and contents being set on fire. Relief appearing, the Apaches were frightened off, and Padierna and his boy escaped with the loss of a few books and his accounts which were burned with the carts.—*H. P. Hamilton.*

BRAZIL.—On the 22d of July, a sergeant of police, with two or three other government officers, endeavoured to kill the colporteur, M. do Rego. Being frustrated in this, they forcibly entered a house in Independencia, dragged a box of Bibles into the street, broke it open with stones, and burned the books, sending up sky rockets and shouting "*Viva a religiō de Roma!*" in token of their triumph. Neither the higher local authorities nor the president of the province would take any notice of the affair. I have begun to take the proper course to bring it to the notice of the central government, but shall probably get no further. Anything which has importance in the eyes of the Brazilians themselves requires months and years of agitation before it will be acted on. I have consulted one of the first lawyers in the city and he characterized it as a brutal outrage, but when I asked if the imperial government would pay any attention to my claims, he could only shrug his shoulders and say that it ought.—*Wm. M. Brown.*

CUBA.—A few weeks since a colporteur commenced the sale of Bibles at a place about forty miles from Havana. The mayor of the city arrested him and put him in jail, where he was kept for a week. The captain-general ordered his release and restored his books. He immediately resumed his work, and the people kept him so busy at his hotel in supplying them that he had no occasion to go their homes. A few days after, the mayor called on him expressing regret for his action, and asked what he should do to join the Protestants. He said he had read one of the Testaments and had changed his mind concerning it. The publicity resulting from this occurrence has been of great service.

CEYLON.—The longer I remain in the work the greater my confidence in the Bible as the great regenerating and reforming agency, even

in heathen lands. May God greatly bless the work of the Bible Society among all people and nations!—*E. P. Hastings.*

COREANS IN CHINA READING THE BIBLE SOCIETY RECORD.

The May number of the *Record* contained a specimen copy of the Lord's Prayer in Corean, reproduced by photography, electrotyping, and printing, from a manuscript of the translator, Rijutei. Early in August a copy of the *Record* reached Mr. Thorne, one of the Society's colporteurs, in Hing Ngan fu, in the extreme south of Shensi. The same day he happened to meet at the hotel where he was staying, five Corean traders who were selling ginseng, fifteen hundred miles away from their own land. Mr. Thorne writes:

"They were surprised and delighted when I showed them the paper and told them how far it had come, and how in a brief time the gospel would be proclaimed in their land as in China. I cut out the prayer and gave it to them, praying that it might not be thrown aside as useless, but be read and read again. I also gave them Matthew in Chinese, that they might see where the prayer came in. Though they are poor scholars they speak some Chinese, and who knows but God may be pleased to bless it to their souls. Pray for the conversion of these five ginseng traders!"

WORK IN SHANSI, DURING MAY AND JUNE, 1885.
BY MR. B. BAGNALL.

I started from Peking on the morning of May 5th, with three carts having over 8,000 books besides the necessary luggage for a long absence. The journey was made very pleasant by having the company of Messrs. Smith, Hoste, and Cassells, of the China Inland Mission, who had been holding meetings at some of the open ports, and were now *en route* for Shansi. We arrived at Pao-ting-fu on the 8th, and as usual received a warm welcome from Mr. and Mrs. Pierson, of the American Board's Mission. All being ready we started again on the morning of the 13th, and on the evening of the 15th arrived at Hwailu. This is the end of our cart journey for the present, as from this city it is best to take pack-mules over the mountains. Everything we had with us had to be weighed, and I was counted in (which is the usual custom) as 120 catties, a weight, however, I never expect to attain.

During our stay here they were holding a fair near the city, but although we had good opportunities for speaking we could sell very few books. We started on Monday, the 18th, with seven mules, my helpers engaging donkeys by the stage for a part of each day. Riding on your baggage on a pack mule is neither stylish nor comfortable, but one has the opportunity of

viewing the scenery, and as the motion is not so jolting as a cart it is more convenient for reading. The trees being in leaf and the spring crops in the valleys beautifully fresh and green, the road wears quite a different look from the bleak, barren aspect it had when I passed over some of this highway a year and a half ago, and in some places the view was delightful beyond description.

The day after leaving Hwailu we passed the barrier near the end of the great wall, and entered the province of Shansi. One day we met a young gentleman and his uncle who were on their way to Kiang-su with his father's remains. The deceased had been governor of Qweichow and Yün-han. These people were most polite and friendly, and knew some of the missionaries at Taiyuan.

About noon on the 22d we were met by a very strong gale accompanied as usual with clouds of dust; the wind swept through ravines with terrific violence. This was followed by rain, but by the use of our oiled cloth and oiled paper we kept the books and luggage dry, though before reaching the inn we got pretty well wet ourselves. We were now through the mountains, and the following morning found us with two large carts with three mules each, crossing the plain towards T'ai-yuan, where we arrived in the afternoon. My travelling companions belonging to the China Inland Mission went direct to their premises, and I found to my pleasure and surprise that the friends had heard of my coming and had kindly prepared me a room, and also found a room for my helpers. It was a real joy to spend a day or two with these devoted, earnest, Christian workers, who with the English Baptist Mission are attacking the enemy's strongholds in this district. It was also a pleasure to renew my acquaintance with some of both missions whom I had not met for eight years.

As I was anxious to be at work, I left five boxes of books here and started by cart with the other four boxes on the 27th for T'aiku, at which city the Oberlin Band of the American Board have made their headquarters. At this season of the year this plain is very lovely, it being thickly wooded, and the hills and mountains being just at the distance on the east and west which makes them appear at their grandest. The following day, the 28th, we arrived, and were welcomed by the missionaries who were at home. I was delayed here a few days by illness, but on the 5th of June we started again with four mules and over 2,000 books. Soon after leaving the city we reached the mountains and proceeded to ascend, following a watercourse. The villages amongst these mountains are small and the people illiterate, and as may be supposed, books were not sold very rapidly.

The 8th brought us to a hsien city, where a

fair was being held, but even here our sales were not large, and I was surprised to learn that a Roman Catholic priest had been selling books through this district. This is a new departure, but certainly one in the right direction. I tried to procure copies but did not succeed, but so far as I could learn, the books contain nothing that a Protestant can object to. As we proceeded through this pass the mountains became more grand and our road in many places very difficult, but the mules are surefooted though slow. On the 9th, at a quiet city called Siao-chow, I was told that two foreigners had been here some years ago; these most likely were Messrs. Pigot and Cameron, of the China Inland Mission, who went through the province very thoroughly. At this place my man sold better than I. It was no small thing to have a comfortable inn and good food, as on the roads the inns are the poorest and the food the coarsest I ever had.

About thirty *li* east of this city we came to a gorge with the grandest mountain scenery I have seen since I was in Si-chuan. The hills seemed broken into every conceivable shape, and some of the peaks must be at least 3,000 feet above the level of the road, which is no doubt more than 2,000 feet above the Chihli Plain. After selling a few books at the town of Such'eng we climbed another steep pass; the descent was nearly as steep, with several *li* of very bad road, but the scenery was magnificent, as we passed through a winding gorge with rough perpendicular sides, and here and there a noble peak lifting its rocky summit far above its fellows.

After some days we passed into the Honan Province, and our sales began to increase perceptibly. One of our drivers is too well known along here, and every time we stop there is trouble about old debts. The trouble reached its climax when one of the mules was seized. I went quietly and brought the animal away, hoping the driver would soon follow; but the mules soon became so troublesome that we were glad to wait, and the father of the driver soon came along and we moved on to the next town.

On the 15th we reached Wu-Arn hsien at dusk; and the day following we sold 195 books, twelve of which were New Testaments. From this point I made a southwest course, so as to re-enter Shansi about 100 miles south of where we came out of it.

Lu-Ch'eng is a well built place, and seems to be in a thriving condition, having a fine business street that reaches about a mile outside the gates. The Roman Catholics are building a church near here, and seem to have a large number of adherents. There are some Ningpo men here connected with Hongo at Tientsin, who purchase straw plait and forward it to the coast. These gentlemen sent a man to

make some indirect inquiries about me, but did not think it worth while to call.

Forty *li* brought us to the large city of Lu-Arn-fu. The people were very well-behaved, and on the whole we had very good sales for our books. This also is a centre of Romanism, and there is a large number of Mohammedans here. Some very respectable gentlemen of both sects called on me. When will Protestants be ready to raise a standard in this fair region?

Shansi is noted for its iron and ironware, and at this place the watercarts all have cast-iron wheels. The streets here are very wide and have a row of fine old trees on either side. One is very much struck with the number of well-built houses in this province, but it is sad to see the signs of decay everywhere, which is arising from the universal habit of smoking opium. Nine persons out of every ten seem to smoke, and it is rare to meet a healthy-looking male adult. Another thing worthy of remark is that the dialect spoken in these southern cities is a far purer Mandarin than that spoken in the centre of the province.

The end of the month found us winding our way down an easy decline, following a little rushing stream and having 240 *li* to reach the Mission station at Tai-ku. In May and June I travelled 2,365 *li*, and sold personally 729 books, besides those sold by my companions.

KANSU.

From Han chung in Shensi, Mr. Thorne writes, in July, about Kansu:

The way during this month's travel has been generally up hill and down hill, scrambling up and down full, half full, and empty water-ways, and over hills where the rains at times had washed away our road (a mule track). So we frequently had to stop and unload, or remake the road; a broad valley like this where we now are is not to be found in southern Kansu. The towns and hsiens, some on better, but mostly on like roads as above, were in keeping with the scant population. Kiae chow is probably about the only place where the bookseller has not before made his mark.

It is easy to tell where the colporteur has been, though a savour of death to how many! There is yet a passing acquaintance and some knowledge of the preacher and his reasons for coming, to be seen among most, and good fruit will come if we restfully wait on the Lord.

It makes a wide difference in sales whether you have to jump up on a platform, or raise yourself by a miracle above a howling mass of humanity, all hungering for a sight of the "foreign devil" and his book; or you have to hunt up your intending purchasers through highways and byways, and in their own dark and dismal dwellings, and sometimes in caves

of the earth. The dry and barren wilderness where no water is, pictures the moral state of North Kansu.

The Shensi officials, like those in Kansu, are careless of your goings and comings so long as you do not tread on any of their pet whims and childish fancies. If you want to rest over on the Lord's day and they can't make you out quite, they will tell you, as in Honan, to "move on" and they will see that the city is cleared of your presence. Surely in no other country under the sun in such troublous times, when they would make it appear that your own kith and kin are at loggerheads with them, do the people by the way, and the officials too, as a class, give such large license to travel as I have been favoured with in these provinces. In all the assemblages of war, at their homes and shop doors, at the street corners, at the city gates within and without, the Scriptures, by the power that Jesus promised, make their own way smoothly and without tumult—the oil cast upon these troubled waters of life, the seed with a promise, and a sure one, without which our work, weary enough at times, were in vain.

No missionaries have yet been able to secure a permanent residence at Si ngan. Their efforts there and at Kai feng meet the unceasing opposition of the Confucian element.

Lanchau in Kansu is further advanced in this respect, and is to have an important place in China's progress, bordering on the desert, the emporium of people not its own, and the gathering place of representatives of tribes nomadic and stationary. Two missionaries have gone there to establish themselves, and have broken ground. The people are respectful and quiet, and show no decided preference, one way or another. Toleration is the great thing now; the Christian's Sabbath will follow that.

COLPORTEUR WORK IN SHANGHAI.

BY MR. JAMES WARE.

Previous to, and during the war, the hardest class of people with whom I had to deal on board the steamers were Cantonese. They used to insult me in the grossest manner possible, using the filthiest language at their command, to show what they thought of me and the books I had for sale. But now there has come about a change for the better. Whether this is due to the late troubles, or to a growing knowledge of the differences that exist between France and the other nations represented in China, I know not, but I am now treated with consideration and politeness; and scarcely ever hear an insulting word or an unkind remark. The following are among the varied experiences I have met with on the steamers:

On board steamship Kiang Yü, for Hankow and ports. Time 9 o'clock, P.M. From three to five hundred people have taken their berths, and

a hundred more or so are looking round to find a resting place. All is confusion. Presently there is a lull, and a stream of people who have been giving their adieus to parting friends, goes pouring off the ship. "Friend, will you buy a book?" I ask a respectable looking Chinaman, who has just got snugly settled down for the trip, at the same time offering him a gospel. "Thanks, many thanks," he replies, reaching out his hand for it. "But what book is it?" "Jesus doctrine," I answer. "Oh!" says he, "I have not got a single cash; am very sorry, come tomorrow." He knows very well that the vessel leaves at midnight, and as he does not want to buy, I leave him for another.

"May I trouble you to look at these books?" I ask a gentleman with a servant in a room. "What books are they?" "The doctrine of Jesus." Very hastily he replies, "Your heart is right and you are doing a great deal of good in trying to persuade people to good works; I am sure that you do not sell the books for gain, but that you lose greatly on them." He hands back the books, wishes me good-bye, and shuts the door.

A Shanghai man says: "My can savey tis books, my before have makee buy; just now no have got cash; spouse have got cash, makee buy one piecee, give my flen; Chin chin."

"Here comes a foreign devil selling Roman Catholic books," roars out a celestial at the top of his voice; "we don't want them!" "You are mistaken, friend," I reply, "these books are about Jesus, 'good news book,' that teach about heaven and the way to get there." I approach a friend of the roarer's, and slipping a book into his hand quietly invite him to examine it, at the same time telling him the price. He begins to look at it, when his noisy friend takes it out of his hand and gives it back to me and tells me that his friend does not want to look at it. "Yes, he does," I persist, returning the book to him. "Yes, I will buy one," says he, and forthwith hands me the value in cash. "Now," says I to the noisy man, "your friend has bought one, you had better buy one too." He still protests that he does not want to buy, but all the time he does, and eventually he hands me the cash for it; and then, after all invites me to sit down and tell them something of its teaching. So much for the mind of a Chinaman.

I go to another individual, "Don't bother me with books; be off to another part of the ship; no Chinaman wants Jesus or his books." An old literary man, about sixty years of age, very indignantly asks, "Who's Jesus, that these foreigners should come to China and want us to believe on him? We have Confucius and plenty of Poosahs (Buddhas); let the foreigners keep to their own gods."

"Will you buy a 'good news' book, only five cash?" I ask another man. He answers, "Only

five cash, how cheap. How many different kinds have you?" "Six," I reply. "Well, let me have six, that will be thirty cash." "Yes." "But will twenty cash do?" "No, friend, no two prices." "Will twenty-three cash do?" "No, I cannot sell them for anything less." "Well, here are twenty-five large cash; thank you." "No, friend, thirty cash is the price, and if you do not want them all, take one." No, he wants them all for twenty-five cash. He will not give more; so after all this, and a lot more argument, I leave without having sold him a single book, in patience possessing my soul.

"Gentlemen, Foh Ing Sū (Gospel)." "Oh, sir, we also are the disciples of Jesus Saviour, belonging to Nanking," said a bright looking man. He was with a small party of Christian friends who were returning home from a visit to some Shanghai friends.

Selling one book here and another there, bring my sales up to about forty volumes. During the past half year, I have sold 4,051 volumes, of which fifty were New Testaments and four Bibles.

CHINA.

REPORT BY MR. J. AMINOFF.

I have been much struck with the difference between the people in Hing-qua and at other places in this province. They are evidently religiously inclined, and their well-kept temples show that the people are ready and willing to support their places of worship. In one week I sold out my stock of books and went to Foochow for a new supply, which were also sold before the end of the month. Three more loads arrived from Foochow, and these I am now disposing of as fast as this hot summer weather allows.

It is with much pleasure, and with gratitude to my Heavenly Father, that I can testify that the books I sell are read. Sometimes I return to my lodgings through the same street where I have been selling, and I notice here and there a group of people around a doorstep listening to some one, who having purchased a book now reads it aloud. Surely this is all a colporteur, whose time is limited, can do or can be expected to do, namely to get the people to read the books he is selling.

Since my arrival I have learned to read the first ten verses of the Sermon on the Mount in the Foochow Colloquial, and sometimes I read a verse or two to those who stand around me; and when they ask me to read more I tell them that I have not time, but if they wish to know more they had better buy the book; and they generally do buy one.

SOME FELL ON GOOD GROUND.

A native colporteur in China says:

At Chu jō hien, a literary man named Yuen Ping told me that over two years ago he bought

a "Matthew book," and after glancing at it laid it aside. Lately he began to read it, became interested in its contents, and studied it intently. He now professes to be a Christian.

CENTRAL TURKEY MISSION.

AINTAB, July 9, 1885.

To the American Bible Society:

Another year of missionary labour in the Central Turkey Mission has passed, and as a survey is taken at this our annual meeting, our hearts rejoice at the evidence that the promise is verified in us, "Your labour is not in vain in the Lord." We recall with gratitude those who have aided in this work by their prayers, their Christian sympathy, and their contributions; and we are specially grateful to you for your help in bringing these people to a greater knowledge of Him who said, "Search the Scriptures."

I am informed that the Bible work of this Mission has been about the same as that of the previous year. It is but six months since I joined the band of missionary workers here, and I naturally contrast this large Protestant community as it now is, with what is told me of the time when the first missionaries came. "The seed is the word of God," said the Master, and the figure is indeed true of the growth of gospel truth in this field.

Forty years ago Aintab was surrounded by a dark cloud of ignorance and superstition, when an American missionary, riding near the city one day met an Armenian priest and presented him with a copy of the New Testament. Shortly after, there was a ready sale of Bibles, and this opened the way for missionary labour among the people. Persecution followed, but the outgrowth of that beginning shows indeed that the word of God does not return unto him void. To-day there are in this city three Protestant Evangelical churches, with a membership of about one thousand people, good public schools, a college for young men, a hospital with a medical department for the college students, and a seminary for the higher education of young women—a striking contrast to the state of things forty years ago, when only one woman in the city could read.

Encouraging as the work has been among the Armenians it is a sad fact that little or nothing is being done among the Moslems. They seem to stand as a walled city against all the Christian influences surrounding them; and not only this, but being the ruling race of the land, they in many ways retard and interfere with the missionary work.

The expectation of the people after the Crimean war of a great movement of the Moslems towards Christianity has long since passed, and we wait to see in what way the Master will lead his followers to direct work among them. There are a few instances of conversions among them, but to leave the Mohammedan faith is at the

peril of one's life. It is an encouraging feature that there is a study of the Bible by some of them, though carried on in a very quiet way. Recently six Bibles printed in Arabo-Turkish were sold to Moslems at one of the out-stations, and the reporter of this fact stated that conversation with one of the Moslems of that community showed such a knowledge of the Scriptures and the way of salvation that he was led to say of him, "Thou art not far from the kingdom of God." I am told of other instances of remarkable familiarity with the truth of the gospel.

While acknowledging the great assistance you have rendered the Mission in the past, we would assure you that there is as great a need now of your help to continue and still further advance the work. And specially would we ask for your prayers to follow the word of God as it is circulated among those who are trusting in the False Prophet, that it may be a power in breaking down the walls of ignorance that surround them, and make a way for the pure gospel truth to reach their darkened minds and point them to the Lord Jesus the Saviour of the world.

In behalf of the Mission,
HENRIETTA WEST.

EXTRACTS FROM THE DIARY OF A TRANS-CASPIAN COLPORTEUR.

(Translated for the Bible Society Record.)

This colporteur, Radchenko, working under the direction of the Russian Bible Society, was sent with 6,300 volumes of Scripture to Merv, in Turkistan, to accompany the Russian army on its march towards the frontier outposts. He is a retired under officer of gend'armes, and has seen difficult service in the interior of Russia. Two years ago he traversed the Lena Valley for about a thousand miles. Encountering there a temperature of 58° below zero, Fahrenheit, he has had to endure in this region a heat of 125°. This portion of his diary relates to July of the present year :

Up to July 6th, I remained in Merv, and during the interval sold for upwards of thirty roubles and obtained subscriptions for more than fourteen roubles. Learning that the troops were preparing to start for Meshed, in Persia, I went to the commander, Col. Alihanoff, and got permission to have a Djijit convoy from the Tekintse, who convoy the mails and travellers to Merv and to the detachments. Col. Alihanoff permitted the senior Djijit to send his son as guide to the Moorgab detachment. I hired two camels at fifteen roubles each, one for books, the other for myself, to travel as far as the detachment.

July 6th, I started to travel 300 versts (200 miles) to the detachment (Penjeh), the scene of the engagement of March 18th, where lay uninhabited deserts, so desolate that for seventy versts no one lives there; heat insupportable from the sands. I had to pay thirty roubles for a supply of food called choorik (unleavened), a substitute for bread. It was hard travelling for eight days

and nights along such a murderous way, especially for one not accustomed to camel riding, which has a rolling motion like a steamer in a gale of wind, and which causes sickness of the stomach and such dizziness that I fell off and bruised myself so severely that for three days I could not stand. I travelled 200 versts (133 miles) much exhausted from disordered stomach and the uneasy pace of the animals. I had got partly accustomed to this mode of travelling, before reaching the military stations occupied by Cossacks of a Caucasian regiment of the Kooban army, where I was joyfully received, each man buying two or more copies of the gospels.

At the station, Anme Djar, there were Cossacks who furnished me with fuel and rusks, each company being provided from the battalion with a baker and purveyor. In all there were thirty men at this outpost. As soon as I arrived and said that I had Scriptures from the Bible society in St. Petersburg, they began to beg for "God's sake" to let them have the books. The commander sent for me to open the boxes and get the books, only giving me time to rest a little from the journey. They prepared hot water for tea, told me how glad they were to see me, and bought twenty copies for ninety copecks. Their joy was similar to that of children at Easter in getting coloured or painted eggs. Nearly all could read by spelling the words. This was my reward for the journey.

Three days later I reached the detachment, and reported myself to the commander of the third Turkistan battalion, Col. Kazantsef, who received me graciously and ordered the interpreter to quarter me in the tent of the contractor who furnished supplies to the battalion. Then began to come to me Cossacks in squads of ten and more. In the course of the day from 10 A.M. I sold 100 copies. Such was my joy at this success that I proceeded to other battalions of the Trans-Caspian brigade of sharpshooters. Whatever tent I entered they all snatched at and bought the books. The soldiers were from the governments of Tamboff and Samaria—all Russians. Such unexpected success in such a small knot of men! The largest purchasers were the Cossacks of the Caucasian regiment of the Kooban army, of whom there were about 300 in the detachment of sharpshooters. In the third Turkistan battalion consisting of 800 men, where the soldiers are principally from Siberia, I sold only ten copies. Here I was reminded of the rough character of the people whom I had to contend with when in Siberia. In the tent where I was quartered there was vodka, and the men came more for the vodka than for the books. When I offered the gospels, the soldiers replied that they did not care to read, but would wait till they returned to their homes where they would both read and pray.

In the course of five days I sold 350 copies; then I got a written permit from the commander and started for the Afghan frontier, where are the outposts of our army. I stopped to sell at every post. At the first post, Markal, I sold thirty-eight copies. The Cossacks stationed there, by order of the commander, furnished me with a convoy, one man for the day and two for the night, from post to post. At the post Chemanbit, I sold thirty and gave away twenty-seven copies; at Ilshim Checmat, sold five copies. In the entrenchments of Tul-soogar-bent, sold seventy copies; at post Puli-i-Katoom, sold

fifty-nine copies; at Puli-i-Katoom there were seventy Cossacks and among them they took ninety copies, even those bought who could not read. In my presence one began to teach the other. I travelled from the Moorgab detachment along the Afghan frontier to the fortifications Tul-i-gar, 200 versts (133 miles); across Altaisky ridge without having drinking water, from post to post—fifty versts (thirty-three miles). Though water was there it was so salt that it was impossible for one not accustomed to it to drink it. From Tul-i-soogar I went along the Persian frontier nearly to Meshed, to Seraks, 150 versts (100 miles); fearfully bad was the road from the post of Akrabat to Tul-i-soogar, twenty versts (thirteen miles). The defiles are so narrow that only a horse can pass. I travelled on camels the ramparts of Karmen. Rocks weighing fifteen tons overhang the heads of passers by, so large that 1,000 men could be buried under each, and the defile appears to be miles in height. The place is fearful, and my life was in danger. Met no living creatures except wild goats which run along the steep defiles. Tigers are often killed here, also wild boars. In Seraks I sold all my books. The Cossack officers stationed at the posts wished me to telegraph to Ashabad for the remainder of the books. The day after my arrival I was seized with something like cholera. I thank God that I could soon hasten away.

Sold in all during July at the different posts and to Moorgab detachment, about 1,000 copies. At the present moment I am in Ashabad. I shall proceed to the different parts of the army. I most respectfully ask that an account of my journey shall appear in the printed report; how that for nineteen days I passed days and nights on a camel's back, and seven days on horseback from Seraks to Ashabad; also mention that the Caucasian Cossack regiment and fusiliers of Trans-Caspian fifth battalion, two companies, likewise sixth battalion, two companies, can be called Samarians, like those mentioned by Philip in Acts viii. 5: "Then Philip went down to the city of Samaria, and preached Christ unto them." So great was my joy that I did not know how to express my gratitude to God; especially the Cossack escort who bade me farewell with the warmest embraces and entreated me to visit them in their homes in the Kooban territory.

I remain your humble servant,

IVAN RADCHENKO,
who asks your blessing in his labours.

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ALABAMA AND WESTERN FLORIDA.

Alabama has been awakening during the present year to a more lively interest in the Bible work, and will reach a point very soon where it will assume all the expense of Bible distribution within its bounds, if the work is pushed with vigour and energy.

ILLINOIS AND WESTERN INDIANA.

Galva and Enfield are doing well. Enfield comes up with another excellent report, and makes a donation of seventy-five dollars to the American Bible Society.

Stephenson County, though not quite ready to make its annual report, has had another prosperous year, and closed up the campaign with a large and enthusiastic anniversary at the First Presbyterian Church at Freeport, Sabbath evening, September 6th. Excellent addresses were made by Rev. W. Caton, of the Salem Evangelical Church, and by Dr. Jenkins, pastor of the First Presbyterian Church. The auxiliary made a donation of \$250 to the Parent Society.

I have attended four annual conferences, to wit: the Northwestern Indiana, the Illinois, the Southern Illinois, and the St. Louis German Conference, which embraces a portion of Illinois.

It is evident that there is a growing interest in the American Bible Society and its work among the pastors and churches, though the hard times and the many calls now made upon the people may hinder its full expression just now. We shall realize it in the future I am sure.

KANSAS.

The people seem well pleased with the present arrangement of the Society's work, in organizing auxiliaries and employing colporteurs. The reports of destitution by some of the colporteurs are doing good, especially from those who endeavour to find *every family* in the counties they canvass.

One of the best that has come to my knowledge is the summary of Rev. W. W. Thompson's work the last four years in canvassing by section lines six counties, in which he found 3,229 families destitute of the Bible. The smallest number in one county was 280, the largest 700, the average 538. These were about a fair average of the counties in Eastern and Central Kansas.

In a State where the population is rapidly increasing by immigration, it is only by colporteur work that the destitute can be supplied. The same colporteur sold Bibles to some of the Catholic families, and donated them to others, very few refusing them.

MICHIGAN AND WISCONSIN.

The Detroit Methodist Episcopal Conference at Pontiac, Mich., the Michigan Methodist Episcopal Conference at Grand Rapids, the West Wisconsin Methodist Episcopal Conference at Dodgeville, Wis., and the German Methodist Episcopal Conference at Manitowoc, Wis., each gave your Superintendent a patient hearing and passed resolutions highly commendatory of the work of the American Bible Society, and pledged the fullest co-operation.

The first Sabbath of the month was spent at Big Rapids, Mich., in the interest of the Mecosta County Bible Society. It had been several years since a public meeting had been held and a collection secured. The books in the depository had become greatly reduced. In the evening I addressed a large audience in the Baptist Church, Methodists, Congregationalists, and Presbyterians uniting in the meeting.

The last Sabbath of the month found me at Allegan, Mich., where I preached in the morning in the Congregational Church, addressed two Sunday schools in the afternoon, and in the evening addressed a large and enthusiastic gathering. Presbyterians, Methodists, Congregationalists, and German Methodists joined in the service.

NEBRASKA, COLORADO, AND WYOMING.

I have attended two anniversaries of auxiliaries. On the second Sunday I was with the Peru Bible

Society. A liberal contribution was made to the Bible cause. The fourth Sunday I was at Creighton, where a union meeting was held in the Congregational Church, and an auxiliary was organized for Knox County. The people were anxious for the organization, and contributed with great liberality, to give the society a start. We report three more counties canvassed, viz., Furnas in Nebraska, Chapel and Park in Colorado.

NORTH AND SOUTH CAROLINA.

On Sunday morning, the 6th of the month, the anniversary of the Reidsville, N. C., Bible Society, was held in the Methodist Church in Reidsville, and the large audience seemed deeply interested. The occasion was greatly enjoyed by the friends of the cause. This auxiliary has steadily grown in efficiency, and its present outlook is every way encouraging.

The old auxiliary of Iredell County, N. C., the seat of which furnished one of the sixty delegates to the convention which formed the American Bible Society, held its anniversary exercises on Sunday evening, the 20th, in the Methodist Church in Statesville. Though it was a rainy night a good audience was present, and it was manifest that the society has started on a new and better career.

OREGON AND WASHINGTON TERRITORY.

I spent the first Sabbath of the month at Dallas in Polk County, Oregon, preaching at the Methodist Episcopal Church in the morning, and in the evening I attended, and with others, addressed a union Bible society meeting at the same church. Rev. W. Hulbert and Rev. Mr. Perkins were among the speakers of the evening.

On the 11th I visited the Columbia Annual Conference of the Methodist Episcopal Church South, at Albany, Oregon, and, by invitation of the bishop, I addressed the conference on the Bible cause. Bishop Hargrove followed with a short address, in which he urged the ministers of the conference to co-operate faithfully with the American Bible Society.

The second Sabbath was given to the interests of the Bible work in Washington County. I preached at the Methodist Episcopal Church in Cornelius in the morning, and in the evening I attended the annual meeting of the County Bible Society at the Congregational Church in Forest Grove. Addresses were made at the evening meeting by Rev. Mr. Mills, Rev. Mr. Edwards, Prof. J. W. Marsh, president J. F. Ellis, and your District Superintendent.

Four colporteurs report as follows: Miles travelled, 1,385; families visited, 1,382; persons visited in addition, 200; families found destitute, 141; destitute families supplied, 84; destitute persons and children supplied, 279; volumes donated, 231, valued at \$44 40; volumes sold, 392, valued at \$183 50; amount collected on donations, \$45; days employed, 83.

TEXAS.

Five colporteurs only have reported this month. The general sickness and the scarcity of money operate seriously against our work. The crops are coming in pretty well, and now that the hot weather is over we hope for better times.

WEST VIRGINIA.

I spent the second Sabbath of the month at Parkersburg, and though no adequate preparation for a union meeting had been made, a very

fair audience convened at the Methodist Episcopal Church South, considering that a heavy thunderstorm prevailed before and during the meeting. Timely, terse, and vigorous addresses were made by Messrs. Hughes of the Methodist Episcopal Church and Merrill of the Methodist Episcopal Church South, Rector R. A. Gibson of Trinity Episcopal Church, and Bishop George W. Peterkin, D.D., of the diocese of West Virginia, together with one by your District Superintendent. Parkersburg never does a mean thing in a good cause. About \$30 were contributed on the spot, being subsequently increased to \$80 61. It was remarkable, considering the storm and the times.

The eighth anniversary of Wirt County auxiliary was held on the 20th inst., in the Bethesda Baptist Church at Wirt, C. H., with a large audience and liberal response, considering the depression in all kinds of business and the prevailing drought.

I spent four days of last week of September in attendance upon sessions of Methodist Episcopal Conference of West Virginia at Charleston, the capitol city. Rev. Dr. James A. Fullerton, pastor of the church, was constituted a life member of the American Bible Society by the conference.

ECCLÉSIASTICAL ACTION.

The following preamble and resolutions were adopted at the meeting of the Augustana Synod of the Swedish Lutheran Church, at their meeting at Rockford, Ill., on the 29th of June, 1885:

In view of the vital relations of Protestantism in general, and of Lutheranism in particular, to an open Bible and to the universal dissemination of God's word; therefore, *resolved*,

1. That we heartily rejoice in the great and growing interest in the study and in the spread of the Scriptures.
2. That we are in hearty accord with the Bible societies of the world in their zealous efforts to publish the Holy Scriptures in all languages and in all lands.
3. That we will cordially co-operate with the American Bible Society and its auxiliaries in our respective fields of labour, in efforts to place the word of God in the homes of all the people of this country, and to give it to the world.

Miscellaneous.

OUR OBLIGATIONS TO THE GOSPEL.

From an Address in Boston, by the Rev. Dr. Storrs.

One of our obligations to this work of missions is the obligation of gratitude for a similar work performed for our fathers by missionaries of the gospel. The coming of St. Augustine and his monks into Saxon England was the turning point of English and American development. I know it seems as if they brought a small force, and the skeptics are never tired of declaiming against the fanaticism which finds in that small force any essential element in power in the vast development that has followed. But all the forces in the universe which are of the first rank are invisible.

No man ever saw light ; he sees the effect of it. But whether it be an undulation or whether it be an ethereal fluid is a matter of dispute among scientists to this day. No man ever saw lightning ; the child thinks he sees it when he sees the blazing zigzag in the air, but if it is only the fiery edges of the cloud through which the lightning has burst which are revealed to his eye, and that mysterious and mighty power, subtle and overwhelming, is as really invisible in the thunderstorm as it is when it paces the wire and articulates your message a thousand miles away. No man ever saw the power of life, though he has it within himself and is not dependent for his knowledge of it upon outward sources ; conscious of that power he ever searches for its root and never finds it, not coming to those ultimate forces of life by which he acts and moves and thinks and is. No man ever saw the power of gravitation, that mighty force which holds the universe together, reaching from the shell on the beach to the farthest nebula which leaves its almost imperceptible stain upon the azure, so remote that no arithmetic can count the distance. Here is this immense force extending from end to end of the creation, to the infinitely little, to the infinitely vast, and no man sees it, though he feels it upon himself and sees the effect of it upon all matter. So it is in the social and the political world ; the mightiest forces are the most secret. The universe stands where he who wrote the Epistle to the Hebrews said it stood, before telescopes were thought of, before the structure of the universe was understood ; it stands upon the word of God's power. And the astronomer rushes from moon to planet, from planet to sun, from sun to star, and tries to find the mighty centre on which everything is pivoted, and when he reaches the point there is nothing there but an invisible globule of ether ; on that the universe swings because the word of God's power is there. It is the one power from which development gets its force, from which development is manifested and by which it is guided. When the gospels were brought by Augustine and his monks, this influence took England within its grasp and made it the enlightening power of the world, the power which has more of prophecy for the future in it than any other on earth, except that of the nation of which we are a part. When we go back to the Declaration of Independence we say, there is the birth of the American nation ; very well, but there is something behind it. When we go back to the petition of right in the time of Charles the First, we say, there is the beginning of our liberty ; and so it may be, but there is something behind it ; and when we go back to Magna Charta and say, there is the basis of English liberty, it may, indeed, be so, but there is something behind it, and we have not come to that something until we come to the gospel brought to England by Augustine and the

monks, some of the pages of which are still preserved in the libraries of that land. Out of that little spring has come the mighty river ; on that apparently small foundation has been built the mighty structure, and we are all of us children of savages converted by missionaries. We go back to the mouths of the Elbe and the harbours of England and the northern ports of France, and find our ancestors there pirates on the North Sea. It was the gospel of Christ which gave to us our Christian liberty. The thoughts and hopes and aims of commercial establishments as well as of churches stand on those gospels ; railways and cities, commerce and manufactures, as well as asylums, are built on those gospels.

Now, "Freely ye have received, freely give." Let us never think it is by our own strength we have gotten the victory, but let us remember the word of God's power in the gospel was under this perfect development in which we are part and of which we are glad.

LITERATURE IN MISSION FIELDS.

From a document of the American Board, prepared by Rev. E. E. Strong, D.D.

We turn now for a brief glance at what has been accomplished through the press by the agency of this Board in providing a literature for the peoples to whom we are sending the gospel. When Phineas R. Hunt, who for thirty years was our missionary printer, first in India and afterward in China, was about to die, he lifted up his hands in thanksgiving that "this grace had been given unto him that he should *print* among the Gentiles the unsearchable riches of Christ." The grace to print as well as to preach the gospel has been given richly to many of our missionaries, and the results of their labours are to be found in almost all parts of the world. It is a cheering thought that in a large portion of the great missionary field this form of work, so far as it depends upon foreign missionaries, is already finished. Something more than the key has been found to unlock most of the languages spoken by the one hundred millions of people who are or should be specially under our care. Grammars and dictionaries have been prepared ; the sacred Scriptures, at least in part, and the beginnings of a Christian literature, have been provided. At its fiftieth anniversary the missionaries of the American Board had reduced to writing twenty languages, of which twelve were spoken by Indian tribes of North America and four in different parts of Africa. To these we may now add six : the Kusaian, the Gilbert Island, the Marshall Island, the Mortlock Island—all of Micronesia ; the Koormanji-Koordish of Eastern Turkey, and the Umbundu of West Central Africa. Mention may also be made of the fact that our brethren in East Central Africa, and doubtless Mr. Logan on Ruk, have now in hand the materials for adding to this list of languages reduced to writing through the agency of this Board.

Professor Christlieb states that between sixty and seventy languages have been reduced to writing by missionaries, while another authority affirms that not less than 180 translations of the Bible, in whole or in part, have been made by the same agency. The number of modern lan-

guages in which the word of God has been printed, cannot be given with absolute accuracy, but is not far from 287. Probably not less than 250 of these versions have been prepared since the day the American Board was organized. We give hearty thanks to God as we remember the honourable part borne by missionaries connected with this Board, who, alone or with others, have given the Bible to the polyglot races of Turkey, to Arabic, Marathi, and Tamil-speaking peoples, to the Chinese and the Japanese, not to refer to more limited tribes of men. Wholly or in part through the labours of Goodell, Schaufler, and Smith, Winslow and Spaulding, Graves, Allen, and Ballantine, Bridgman and Peet, among the dead, and Van Dyck, Riggs, and Herrick, Blodget and Baldwin, Hazen and Greene, among the living, the word of God, in an acceptable form, has been issued in languages used by not less than 580,000,000 of human souls. This is more than one-half the population of that portion of the globe which seventy-five years ago was almost, if not altogether, without a gleam of gospel light. The value of this preliminary work in its bearing upon the future of missions it is impossible to overestimate. Save in Africa, and to a limited extent in the islands of the Pacific, the future missionary will find at his hand the materials for the acquisition of the languages he is to speak, and the word of God in whole or in part ready for use. What a change is this since those days when Morrison and Bridgman began the study of Chinese, since Grout and Lindley were searching for a key to the mysteries of the Zulu tongue, since Goodell and Riggs commenced their labours for the Armenians and the Turks! It seems almost like another world than that which confronted the young men who planned and prayed by the haystack at Williamstown.

But we can speak of something more than the preparation of grammars and dictionaries, and of translations of the Scriptures. In three-fourths of the twenty-six languages now used by the missionaries of our Board there is already a good beginning of a Christian literature. Books and tracts and Christian newspapers have been provided. Not more eagerly does a plant turn toward the sun than do souls emerging from the darkness of heathenism seek light and knowledge. The demand is imperative; it admits of no denial. Among an illiterate people, like the Zulus, there must be something to feed the newly awakened intellect, or both mind and soul will starve. Among people having a literature, like the races of India, something must be offered to take the place of debasing writings steeped in idolatry and pollution. To meet this demand, it was necessary, in the early days, that the missionaries not only translate or otherwise prepare books and tracts, but that they also attend personally to the work of type-setting and printing. Founts and presses were sent from this country, and the roll of missionaries in the early years of this Board contains a large number of names of those who were simply printers. But, little by little, in most mission lands native artisans have been trained, so that, though the Christian literature in circulation has enormously increased, the printing establishments owned by the Board have diminished, until at present they number only two. In a few instances individual missionaries, with the aid of friends, have secured small presses and have thus been able both to give employment to native converts and to provide the

literature their people specially need. Yet, as a rule, the people to whom our missionaries go have been so trained by them, and are now so far advanced in civilization and the arts, and, more than this, are so far Christianized, that it is no longer necessary for our brethren to give time to the details of the printing-office. Thus the mission press at Madras, which, between 1838 and 1864, had issued four hundred and forty-four millions of pages, ceased in the latter year to be a mission enterprise. Similar changes have been made in other missions. Our statistics therefore do not now indicate such extensive operations as formerly in this department. But this is not retrogression. It is the clearest and most hopeful sign of progress toward the results for which this Board is always pressing, namely, the development of self-reliance and self-support on the part of native Christians. Though our reports show that the number of pages printed under the care of our missionaries in 1884 was 11,000,000 less than in the year 1860, yet the religious literature of our mission lands has probably within this period increased fourfold.

Native enterprise has undertaken this work, and in India and China, and even in Japan, Christian books and tracts and publications of all kinds in the vernacular are issued in large numbers through the agency of men brought forward and trained by missionaries. For all this we thank God and take courage. While at the first glance it may be somewhat disappointing to find that, on our seventy-fifth anniversary, the statistical statements formerly given of the work of the press cannot be continued, since the work has to so large a degree passed from our hands, we may yet rejoice over this sure sign that the leaven of the gospel is working in the lands we seek to bless. What at the first we were compelled to give the people is now to a large degree provided by themselves.

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For the Bible Society Record.

THE POSTHUMOUS GIFT.

Knocking at a half-open door of a little brown cottage one day, a gentle voice said, "Come in." On entering I found a tidy-looking woman doing her housework. "Good morning," I said; "do you know any family in this vicinity that has no Bible?" "I have none," she replied. The colour came into her cheeks, evincing not a little mortification at the confession she had made, which became still more manifest as I inquired further, "How is it, that while you seem to possess many of the comforts and conveniences of life, you are without a Bible?"

"Oh," said she, "I have many a time begged my husband to get me one, but he is not a religious man, and does not care for such things. He is away to-day, and I have no means of buying a Bible. I would like one, though I am not a member of any church."

"Would you like this book?" said I, showing her a forty cent Bible. "And will you promise to read it daily if I will give it to you?" "Oh, yes," she responded, "I would read it gladly, but I do not like to take it as a gift. Please excuse me a moment, I will see what I can do."

She went into an adjoining room, and presently returned with four or five nickel five-cent pieces in her hand. "There," said she, "that is all I have. It belonged to my little daughter, my only child, who has been five months in her

grave, and I have kept it on her account. I could not spend it, but I feel as though I could give it for a Bible. Will that be enough?"

"Oh, yes," I replied; and as I handed her the forty cent book, I said: "I think, madam, if your daughter were here, she would say: 'Yes, mother, buy that Bible with my money. It is my dying gift to you, and I hope it will lead you and father to trust in the dear Saviour, that he may take you home at last to the beautiful land above.'"

"Yes," said the mother, as the tears streamed down her cheeks, "this is my little daughter's last gift."

I have never seen the woman since, but it has been my prayer that both she and her husband will be led, by means of that book, to place their trust in Him who has said, "My word shall not return to me void."

J. L. L.

THE WHEAT AND THE CHAFF.

In going my rounds (says M. Forget, a French colporteur), I happened to pass by a stack of wheat, which some men were thrashing out with a steam-engine. I offered them my books; they looked at them and began to insult and mock me. Suddenly, one of them said, "Oh! I shall buy one, and you'll see the fun!" He took a Testament, tore it up, and stuck some of the leaves into the cylinder of the machine.

It gave them a moment's pleasure to watch the leaves as they were passing through.

But it so happened that there were two men waiting at the other side to receive the chaff; one of these men lifted up a leaf of my unlucky Testament, read a few verses, and exclaimed, "Well, this must be a fine book, judging from what I have just been reading."

He called me, and immediately bought one of my Bibles, to the great astonishment of all his friends. That single leaflet of the New Testament will perhaps have helped a soul to pass from perdition to everlasting happiness.—"Gleanings."

AMONG THE SOLDIERS.

A chaplain in the United States army, acknowledging the receipt of a small grant of books for the use of enlisted men at a western fort, says:

I have already distributed more than one-half of them, and from each man receiving one I have secured a promise that he would read in it at least one chapter each day. I trust therefore that they will prove a means of great good. Accept my thanks in behalf of your Society.

GOD'S WORD.

Men's works with empty chaff are stored;
God's Scriptures golden grains afford:
Reject the chaff, and spend thy pains
In gathering up those golden grains.

Found in an old Bible about the year 1790.

LOYALTY to the Bible does not end with our believing it merely. This is but the beginning of loyalty to it. The belief should develop into love for it, and the belief and love, if genuine, will ripen into a practice of its truths that will be in sweet sympathy and beautiful harmony with the whole Bible. There can be no deep loyalty to God's word without a faithful practice of its precepts.—*Religious Herald.*

Bible Society Record.

NEW YORK, NOVEMBER 19, 1885.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, November 5th, 1885, William H. Crosby, Esq., Vice-President, in the chair.

The religious services were conducted by Secretary McLean.

Various matters of special interest in connection with the foreign work of the American Bible Society were submitted to the Managers; among which were a detailed report of a journey on horseback made by Rev. Edwin M. Bliss, occupying about three months, and extending from Mersin on the Mediterranean through Asia Minor and Kurdistan, to Trebizon on the Black Sea; and accounts of wrongs inflicted on the Society's colporteurs, with either personal violence or the seizure of books, in Mexico, Cuba, Brazil, and Turkey. Letters containing thanks for grants or requests for gifts were received from Rev. E. P. Hastings of Jaffna, the Evangelical Waldensian Committee in Rome, the Rev. H. Nuelssen of Bremen, and Presbyterian missionaries in Bogota. Dr. Gulick reported a striking incident of Corean merchants trading in the interior of China, who were greatly interested to find the Lord's Prayer in their own tongue in a copy of the *Bible Society Record* of last May, which a colporteur of the Society had received by mail a few weeks after it was printed.

Grants of books were made for benevolent distribution in the United States and in foreign lands, the aggregate value of which was about \$4,300, and funds to the amount of \$1,100.

Three auxiliary societies were recognized in Kansas, three in Arkansas, and one in each of the States of Nebraska, Texas, and West Virginia.

The total receipts for October were \$34,802 39. The total issues of the Scriptures from the Bible House were 65,407 volumes.

Societies Recognized as Auxiliary,

November, 1885.

With Names and Post Office Addresses of Corresponding Secretaries.

Adkins B. S., Ark., Minnie Gill, Adkins.
Scotland B. S., Ark., Robert Harris, Harris Store.
Walnut Ridge B. S., Ark., J. M. Phelps, Walnut Ridge.
Clay Co. B. S., Kan., E. L. Adams, Clay Centre.
Greenwood Co. B. S., Kan., Maggie S. Peters, Eureka.

Nemaha Co. B. S., Kan., O. M. Bowman, Seneca.
 Knox Co. B. S., Neb., G. W. Hervey, Creighton.
 Lee Co. B. S., Texas, N. A. Rector, Giddings.
 Alderson & North Alderson B. S., W. Va., F. N. Mann, Alderson.

Deceased Members.

Gen. George B. McClellan, Orange Mountain, N. J.
 Rev. Samuel G. Brown, D.D., LL.D., Utica, N. Y.
 Gen. Joseph S. Smith, Kingston, N. Y.
 Hon. Eben Newton, Canfield, Ohio.
 Rev. David Irving, D.D., Orange, N. J.
 Rev. Silas Fitch, Irvington, N. Y.
 Rev. Samuel W. Coggeshall, D.D., Pocasset, Mass.
 Rev. Charles R. Harding, Lunenburg, Mass.
 Mrs. Henry De Koven, Florence, Italy.
 Calvin Hatch, Farmington, Conn.
 John Elliott, Auburn, N. Y.
 Mrs. James W. Alexander, University of Virginia, Va.
 Ira Taylor, South Orange, N. J.
 Henry S. Spaw, Albany, N. Y.
 M. Y. Chesbrough, Albany, N. Y.

Summary of District Superintendents' Reports,

For the month of September, 1885.

Number of District Superintendents reporting.....	17
Auxiliaries, Branches, etc., visited.....	96
Anniversaries attended.....	32
New Societies and Committees formed.....	5
Sermons and Addresses delivered for the Bible cause.....	156
Letters sent.....	1,457
Miles travelled on official duty.....	21,192
Donations and subscriptions secured for the Bible cause	\$1,561 10

Summary of Bible Distribution in September, by One Hundred and Four Colporteurs and Twenty-three County Agents reporting.

	Colport's.	Co. Ag'ts.
Days of service.....	1,953	500
Miles travelled.....	25,888	4,794
Families visited by them.....	29,744	11,466
Families found without a copy of the Scriptures.....	3,492	1,712
Families supplied by sale or gift.....	2,556	711
Destitute individuals supplied in addition.....	1,487	494
Number of books sold.....	8,997	1,559
Value of books sold.....	\$4,051 84	\$642 92
Number of books distributed gratuitously.....	2,704	939
Value of books distributed gratuitously.....	\$701 84	\$207 87
Contributions received.....	\$631 52	\$688 71

Summary of Forty-two Annual Reports of Auxiliary Societies,

Received in October, 1885.

Receipts from sales in twelve months.....	\$1,315 68
Receipts from collections and donations.....	827 75
Paid American Bible Society on book account.....	1,111 86
Paid American Bible Society on donation account.....	276 49
Expended on their own fields.....	440 29
Value of books donated.....	96 25
Value of stock on hand at date.....	2,550 26
No. of these Auxiliaries reporting general operations.....	6
Collecting and distributing Agents employed.....	6
Families visited by them.....	2,144
Families found destitute.....	422
Destitute families supplied.....	396
Destitute individuals supplied in addition.....	151
Sabbath and other schools supplied.....	10

RECEIPTS IN OCTOBER, 1885.

FOR GENERAL PURPOSES.

A Friend, Roxbury, Ct.....	\$2 00
Anonymous, Mauch Chunk, Pa.....	20 00
Black, Matthew & Elizabeth, Centertown, Pa.....	50 00
Cash.....	62
Collection at Clinton, Ky., through District Superintendent Savage.....	9 25
Collection at Brookings, Dakota.....	3 00
" through Rev. S. D. Storts, District Superintendent, Ks.....	1 25
Collection through Western Methodist Book Concern, Chicago, Ill.....	19 10

Collection by Colporteurs.....	\$631 52
Easterly, Edward O., Rockford, Ill.....	1 00
Fox, George, Stamford, Ct.....	5 00
Goldthorp, William, Elizabeth, Ill.....	500 00
Gardner, Rev. A., Atlanta, Iowa.....	1 09
Gillett, Mrs. Sally, Buckland, Mass.....	600 00
Harman, Wesley, St. Lawrence Co., N. Y.....	47 82
Honeyman, W. E., Plainfield, N. J.....	5 00
H. B. C., Amsterdam, N. Y.....	10 30
Johnson, Sarah F., Plainfield, N. J.....	10 00
Sproul, Mrs. M. W., Alleghany, Pa.....	30 00
Strong, Mrs. E. B., Woodbourne, N. Y.....	25 00
Troy, Rev. Thad L., N. C.....	44 45
Van Voorhis, D., Nashport, Ohio.....	500 00
Wiley, George F., Lowell, Mass.....	5 00
Alexander Campbell Legacy Fund.....	86 75
Jacob Harman Fund.....	653 72
E. J. M. Hale Legacy Fund.....	172 05
George Earnest Legacy Fund.....	600 00
William Sheerer Fund.....	194 50
Hannah W. Richardson Legacy Fund.....	125 00
James Hemstreet Legacy Fund.....	6 47

4,359 60

LEGACIES.

De Forest, John, late of Watertown, Ct.....	2,000 00
Stewart, Archibald, late of Indiana Co., Pa.....	600 00
Rice, Amos, late of Lowville, N. Y.....	450 00
Halliday, Mary, late of Princeton, N. J.....	750 00
Adams, Dr. J. G., late of New York.....	1,000 00
Helme, Elizabeth, late of Orange Co., N. Y.....	2,500 00
Kerr, Agnes, late of Harrison Co., Ohio.....	25 00
Robinson, Edwin F., late of Tolland Co., Ct.....	127 37
Barnett, Sophronia H., late of Suffolk Co., N.Y.....	40 00
Turner, Samuel, late of Johnson Co., Ind....	35 00
Small, Samuel, late of York, Pa.....	2,000 00

9,527 37

CHURCH COLLECTIONS.

ARKANSAS.

Camden, Pres. Ch.....	14 30
" Meth. Ep. Ch. South.....	20 25
" Pres. Mission Station.....	1 25
Clarke, Circuit Meth. Ep. Ch. South.....	7 00
Magnolia, Churches of.....	4 80
Eldorado, Pres. Ch.....	22 50

DAKOTA.

Dakota Mission Conference, Meth. Ep. Ch.....	30 42
Dakota Conference, Meth. Ep. Ch.....	40 36

ILLINOIS.

Rock River Conference, Meth. Ep. Ch.....	15 00
Southern Illinois Conference, Meth. Ep. Ch.....	2 50

IOWA.

N. W. Iowa Conference, Sioux Dist. M. E. Ch.....	21 00
Iowa Conference, Meth. Ep. Ch.....	48 80

KENTUCKY.

Kentucky Conference, Meth. Ep. Ch. South.....	4 00
Kentucky Colored Conf., M. E. Ch. in America.....	3 30
Louisville Conference, Meth. Ep. Ch. South.....	15 25

MAINE.

Saco, First Cong. Ch.....	1 00
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MASSACHUSETTS.

Newton Centre, Meth. Ep. Ch.....	5 75
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MICHIGAN.

Michigan Conference, Meth. Ep. Ch.....	160 10
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MINNESOTA.

St. James, Swedish Ch.....	6 75
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Rochester, Cong. Ch.....	6 08
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MISSOURI.

St. Louis, Eden Meth. Ep. Ch.....	2 00
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Missouri Conference, Meth. Ep. Ch. South.....	10 25
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St. Louis Conference, Meth. Ep. Ch. South.....	3 30
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Southwestern Conference, M. E. Ch. South.....	15 00
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NEBRASKA.

North Nebraska Conference, Meth. Ep. Ch.....	18 91
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Nebraska Conference, Meth. Ep. Ch.....	42 78
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Black Hills Conference, Meth. Ep. Ch.....	1 25
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West Nebraska Mission Conf'ce, M. E. Ch.....	12 95
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NEW YORK.

Penn Yan, Meth. Ep. Ch.....	20 00
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Poughkeepsie, First Reformed Ch.....	43 51
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		Credited as Donation.	Credited on Account.
Genesee Conference, Meth. Ep. Ch.	\$237 00		
Long Island City, Second Meth. Ep. Ch.	4 00		
Flushing, Meth. Ep. Ch.	30 00		
Hudson, Reformed Ch.	61 35		
Spring Lake, Meth. Prot. Ch.	1 00		
New York, 141st St. Meth. Ep. Ch.	13 00		
Central New York Conference, Meth. Ep. Ch.	317 00		
NEW JERSEY.			
Rahway, Second Meth. Ep. Ch.	4 00		
NORTH CAROLINA.			
Blue Ridge Conference, Meth. Ep. Ch.	1 00		
OHIO.			
Kelley's Island, Sunday School.	2 00		
North Ohio Conference, Meth. Ep. Ch.	101 00		
Central Ohio Conference, Meth. Ep. Ch.	76 00		
Austinburg, Cong. Ch.	16 33		
PENNSYLVANIA.			
Central Pennsylvania M. E. Conf. "Catawissa"	1 00		
TEXAS.			
Denton, Meth. Ep. Ch.	2 50		
WISCONSIN.			
Pleasant Hill, Pres. Ch.	2 75		
	1,470 39		
AVAILS OF SALES BY THOSE TO WHOM BOOKS HAVE BEEN GIVEN.			
Kansas Central Agency.	1 65		
Rev. J. C. Fall, Kansas City, Mo.	5 00		
Cong. S. S. & Publishing Soc., Boston, Mass.	14 70		
China Agency.	8 75		
Daniel Rogers, Tahlequah, Ind. Ter.	7 10		
H. C. Huxford, Nelegh, Neb.	4 90		
Pres. Board of Publication, Philadelphia, Pa.	59 97		
Stapelkauf, E. M., Gull Lake, Mich.	2 40		
	104 47		
AUXILIARY SOCIETIES.			
	Credited as Donation.	Credited on Account.	
Aberdeen, Dakota.		40 22	
Abbeville District, S. C.	120 00		
Albany County, N. Y.	182 40		
Allegan County, Mich.	35 65		
Auburn Female, N. Y.	40 75		
Audrain County, Mo.	34 31		
Brecken County, Ky.	6 10		
Boone County, Ill.	92 07		
Brookings County, Dak.	49 21		
Beadle County, Dak.	47 08		
Blue Earth County Welsh, Mtnn.	30 00	15 00	
Clark County, Ky.	25 54		
Carlisle and Nicholas County, Ky.	137 74		
Carolina and Vicinity, Ark.	26 65		
Central, Ark.	10 40		
Camden, Ark.	25 00		
Columbia County, Ark.	7 20		
Clay County, Dak.	11 73		
Coddington County, Dak.	31 38		
Chicago, Ill.	457 87		
Charleston, S. C.	300 00		
Cowley County, Ks.	4 21		
Connecticut.	410 33		
Cincinnati Young Men's, Ohio.	293 05		
Dodgeville, Wis.	31 85		
Dakota County, Neb.	1 30		
Delaware County, N. Y.	23		
Dutchess County Female, N. Y.	85 96		
Enfield Township, Ill.	50 00		
Eminence, Ky.	27 66		
Ford County, Ill.	43 54		
Fulton and Hamilton County, N. Y.	150 00		
Freedom Welsh, N. Y.	103 50	4 55	
Fairhaven Welsh, Vt.		8 40	
Fairbury, Ill.		8 41	
Geauga County, Ohio.	12 36		
Grand Forks County, Dak.	26 10		
Grant County, Wis.	25 00		
Gallia County, Ohio.	10 94		
Genesee County, N. Y.	86 01		
Houston County, Ga.	10 80		
Harrison County, W. Va.	21 50		
Hamilton, Mo.	44 6		
Hennepin County, Minn.	50 00		
Hughes County, Dak.		30 00	
Hancock County, Ohio.		30 00	
			\$1,365 46
			7,880 63 - 8,746 09
REV. W. H. VERNOR, DIST. SUPT., ARK.			
Rev. W. H. VERNOR, DIST. SUPT., ARK.			8 01
Rev. W. B. Rankin, " Texas.			2 76
Rev. John Hinton, " Dak.			14 53
Cuba Agency.			26 60
China Agency.			666 99
Persia Agency.			330 07
			1,043 96
MISCELLANEOUS.			
Interest.			363 87
Retail Sales.			1,700 14
Sales by Colporteurs.			4,066 78
Trade Sales.			1,189 67
Rents.			2,051 15
Record Subscriptions.			30
Sundries.			178 70
			\$34,802 39

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

REV. EDWARD W. GILMAN, D.D.	President.
REV. ALEXANDER MCLEAN, D.D.	Corresponding
REV. ALBERT S. HUNT, D.D.	Secretaries.
ANDREW L. TAYLOR.	Assistant Treasurer.
CALEB T. ROWE.	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Assistant Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOUR.	NAME AND POST-OFFICE ADDRESS.
Alabama & West Florida.	Rev. R. S. HOLCOMBE, Tuskegee, Ala.
Arkansas	Rev. W. H. VERNOR, D.D., Little Rock, Ark.
California & Nevada	Rev. JOHN THOMPSON, Oakland, Cal.
Florida	Rev. J. L. LYONS, Jacksonville, Florida.
Illinois & West'n Indiana.	Rev. E. G. SMITH, Morrison, Whiteside Co., Ill.
Iowa	Rev. JOHN HOOD, Cedar Rapids, Iowa.
Kansas	Rev. S. D. STORRS, Topeka, Kansas.
Kentucky & Tennessee	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
Michigan & Wisconsin	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota	Rev. JOHN HINTON, Faribault, Rice County, Minn.
Mississippi	
Missouri	Rev. EDMUND WRIGHT, St. Louis, Mo.
Nebraska, Colorado, & Wyoming	Rev. GEO. W. WAINWRIGHT, Blair, Neb.
North & South Carolina	Rev. C. H. WILEY, D.D., Winston, Forsyth Co., N. C.
Ohio & Eastern Indiana	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon & Wash. Ter.	Rev. P. C. HETZLER, Salem, Oregon.
Texas	Rev. WILLIAM B. RANKIN, Austin, Texas.
Georgia	Rev. H. P. MYERS, Savannah, Geo.
West Virginia	Rev. WALTER R. LONG, Wheeling, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given *immediately* to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1855, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the officers of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.